# The Western Luminary.

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## WANTS OF THE WESTERN STATES.

We have been favored with the perusal of a very interesting letter from a young minister of the gospel, late of the Theological Seminary at Princeton, addressed to his friend in this city dated *St Louis Missouri June 11th*, 18 8, from which we make the following extracts.—*Philadelphian*.

"God, in his providence without my seeking has directed me to this distant part. When I last saw you I little expected to address you from the western side of the Mississippi. I have been in this place about a month preaching Christ and him crucified from the pulpit and from house to house —The church here consists of about seventy-five members and so far as I am acquainted with them, are about as much engaged as the members of most of the churches around you. There are some active christians in the flock who do desire the prosperity of Zion. The congregation I think is every Sabbath increasing, and the hearers are very attentive. We have a fine brick meeting-house, erected through the exertions of our good Brother Giddings, who did not much more than live to see it finished. There are some inquiring and I hope the Lord has good in store for us.

"There is one thing here however which makes my heart ache when I look at it. There is not, I do not hesitate to say, so extensive a field for the operation of an efficient Bible and Tract Society in the United States, no not on the continent. And yet we have societies here that are just struggling for existence. I find every thing at *sixes and sevens*, no efficient head to either of them, they are exerting little if any influence any where. I do sicken when I behold it. My situation is such as renders it altogether impossible for me, while I retain the charge of the church, to do any thing more than counsel and occasionally assist; but this without an active efficient agent, will effect nothing. Get your map and look at St. Louis and see if you can find another such a port. From this place steam boats navigate the Mississippi more than 1000 miles north, up to the falls of St. Anthony. Up the Missouri, west, to Council Bluff, about 700 miles, and caravans travel semi annually to Santa Fee in Mexico about 1500 or 2000 miles. Then east, as far up the Ohio as Pittsburgh. Then look down the Mississippi to the Arkansas; this river waters that whole territory, and communicates with every port. The Cumberland and Tennessee Rivers communicate with almost all Tennessee and North Alabama. Then continue down the Mississippi, and you can have access to all the habitable part of Mississippi and Louisiana. For nearly 1000 miles around this, in almost any direction you please to name, steam boats two thirds of the year are continually travelling. From this spot, an efficient society could pour its Bibles and Tracts into every state and territory west of the Alleghany ridge. Think not that the region I now name is all a wilderness. Along all these water courses there are settlements. On Fever River, about 500 miles from this place, up the Mississippi, there is a single settlement of from 7 to 8000 souls, employed about the lead mines who never hear a message from God, or see a Tract or Bible. And more than this, this whole region is rapidly filling up, has a soil inferior to none upon the face of the earth, and must soon sway the destinies of the whole country. Look at Pennsylvania and Delaware, then turn and look at this Michigan, Illinois, Missouri, Indiana, Ohio, Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Arkansas and the eastern part of Mexico and ask of God to direct you. If you will come here you can take a part of a house and make it a general depository for the Bible, Tract, and Sunday School Societies. Each of these societies is projected on an extensive plan, and have depositories, but they are badly managed. Nothing is wanting but an active head. Auxiliaries have been established too, pretty extensively, but for want of oversight they do nothing.—Your situation here would be a pleasant one. St Louis contains a population now of not less than 8000 souls; the inhabitants, it is true, are something like those that found d Rome, I mean more especially so far as different countries are concerned, and not a few are your dispersed brethren. But amongst them there is a great amount of intelligence. I believe my congregation here, on general subjects, contains more intelligence than any one of the same size in Philadelphia. Kindness and hospitality are characteristic of this people. About one third of the population here is Catholic, and I wish you to come for that reason; you know more about them than our raw seminary brethren and this country abounds with them; for it is all along here that that annual appropriation of his holiness is expended. I have two convents within an hours ride of me—was you here with some of those Catholic Bibles the Society is now printing, I believe we could effect much among this people."

## REFORMATION IN IRELAND.

We are allowed to extract the following intelligence, lately received through a respectable channel from Ireland. *Col. Star.*

"The reformation is going on in this country, and there is great opposition. Light and darkness have no concord and should have none. There is discussion after discussion, both public and private. The press and the platform are occupied alternately, the people are beginning to read and think for themselves in general. It is clergymen of the church of England and Roman Catholic priests who carry on the debate. There are talented men on both sides and the only advantage which the Protestants have, is their cause being better. Sometimes one on each side discusses the subject, sometimes two or four. In general, the Roman Catholics shout victory, although they have no reason. We have at present a deputation from England, who have formed a reformation society in Dublin and are proceeding to the different principal towns in Ireland. They are able and excellent men, and have withstood great opposition. They notice the different towns they are to visit, and the priests generally oppose them. Sometimes they are induced to take the field, but they are artful in warfare of this kind. At one place they ran away from the fight; their hearers followed, telling them if they would not come back they would all leave them. At an early hour next day they filled the court-house with Roman Catholics, so that Protestants could not enter. They kept some order while the priests were speaking, but when the Protestants rose to reply there was nothing but tumult and clamour and satanic yells to drown the voice of the speaker. When the deputation Captains Cordon and Vernon, came to Derry, in the middle of this month, they were opposed also in this place by the priests. Last season, after appointing a day to meet their opponents, they declined coming forward, when the Protestant clergymen spoke to some hundreds of Roman Catholics on the spot. Now they have discussed the subject for the space of ten days, between six clergymen on each side, and it is said that the Protestants triumphed; but it is too much for a newspaper. I believe it will be published in a pamphlet. Jesus has taught people to say *thy kingdom come, thy will be done*. He works by means which human wisdom would not devise. It is evident Satan sees his cause hurt, for he is not only stirring up his agents in the church of Rome to greater exertion, but also in the Protestant church. There is Dr. Bruce, professor of divinity in the college of Belfast, Dr. Drummond, of Dublin and others in England; Dr Campbell, in America, all using their talents in writing against the divinity of Jesus Christ. Now why do they call themselves Christians if Christ is not God? Then they have nothing whereon to place their hopes for salvation and acceptance before God."

## CAUSE AND CURE OF STAMMERING.

Dr. M'Cormac, a talented and ingenious physician of Belfast, is about to publish an essay on the cause and cure of stammering, which he has discovered. His treatment of this affliction has been invariably successful: and the simplicity of the theory whilst it is confirmatory of its truth, makes us wonder that the real nature of the complaint has been so long unknown. Stammering is caused by attempting to speak *when the lungs are void or nearly void of air*. Let any one try to articulate under such circumstances, and he will find the effort followed by those convulsive strainings and contortions that attend upon habitual stammering. The cure is performed by directing the person affected to *breathe out*, or expire with all his force, whilst he pronounces the letters of the alphabet or similar sounds, slowly and one by one. From this he proceeds to simple words, then short sentences, then those that are complex, always following the same plan. The time required for the completion of the cure is of course proportioned to the inveteracy of the habit. A moment's reflection will explain the failure of the common remedies where the plan is merely to speak slowly, or in a sing-song tone, without attending to the state of the lungs. Simple as this theory and the remedy appear, they have never been in print before. As very great benefit must accrue from the publication, the ingenious discoverer is entitled to high credit for thus preferring public duty to motives of private emolument.—*London Weekly Review*.

## GENERAL ASSOCIATION OF CONNECTICUT.

From the General narrative of the state of religion within the bounds of the Association of Connecticut, read at their late annual meeting at New-Haven it appears that out of the 212 churches reported more than 40 have been blessed during the past year with Revivals of religion;—and it is computed that more than 2000 souls have been called into the kingdom of our Redeemer.

HOWARD THE PHILANTHROPIST.—As he was standing one day near the door of a printing office, he heard some dreadful volleys of oaths and curses, from a public house opposite and buttoning his pocket up before he went into the street, he said to the workmen near him—

"I always do this whenever I hear men swear, as I think that any one who can take God's name in vain, can also steal, or do any thing else that is bad.

AN EXTRACT.

## ON REVIVALS OF RELIGION

In inquiring what things ought to be done to promote a revival of religion, it may be proper first to inquire what things ought to be done to put the church in a proper state of feeling, to be prepared for such a work. It is certainly God's ordinary method to make use of the exertions of the church in the conversion of sinners. In reading the history of revivals, we usually find this to be the case in an eminent degree. And if in some instances we have no account of it, the omission of this fact in the narrative does not prove that it did not exist. But there is no reason to expect the church will make any suitable exertions for the accomplishment of this object, till they experience a revival in their own souls. It is only when they are awake themselves and to the lively exercise of the Christian graces, that they act in character. The first object, then, is to produce a revival in the church. And no doubt God has instituted means to accomplish this. These means, however, they will not use, while in a state of apostacy. While they are satisfied to remain as they are, and while they are contented to let sinners remain as they are, they will not be persuaded to use any means to promote a revival. And they are not in a proper state of feeling to use any such means, if they could be persuaded to make the attempt. They could not use them perseveringly, nor faithfully, nor systematically; and many of the necessary means they would not use at all. The first thing to be done, then, is to rouse the church, and put them in a proper state of feeling, to be prepared for such a work. Among the means adapted to effect this, one of the first seems to be, that they should endeavor to obtain a suitable sense of the vast importance of having a revival. To obtain this, let them consider its importance to themselves as individuals, its importance to the church to which they belong, its importance to their children and neighbors, and its importance to the church universal.

I. Its importance to themselves as individuals.

1. Let them consider how much their present comfort depends upon it. Let them look back to the days that are past, when they were in the lively exercise of the Christian graces, and compare the comforts they enjoyed then, with those they enjoy now. Let them remember the time when the light of God's countenance shone upon them, and his peace filled their hearts. How sweetly then did all their moments pass—How closely did they walk with God—How intimate was their intercourse with heaven—How near were their approaches to the throne of grace—How refreshing were the seasons of religious worship—How sweet was their communion with God—How animating was their Christian fellowship—How delightful were their foretastes of heaven. But now—how distressing is the contrast—"How is the gold become dim; how is the most fine gold changed." How poor, how tasteless, how miserable, in comparison, are the best comforts which this world can give. What Christian does not sigh for the return of those precious seasons? A revival would restore them.

2. Let them consider how much their progress in divine knowledge depends upon a revival. Divine knowledge has been rightly called the food of the soul. It is plain that there cannot be any more enjoyment of God than there is knowledge of him; nor any more right feelings respecting ourselves than there is knowledge of ourselves. The perfections of God as displayed in the works of creation, providence, and redemption, afford matter of the most delightful contemplation to the angels. And as far as good men approach these holy inteligences, in the temper of their minds, they will delight in the same employment. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." But in the time of spiritual declension, other objects engross their attention, and the things of God are pushed from their thoughts. While they take little interest in these things, they will take little pains to inquire into them. If they make any progress in the knowledge of Divine things, it will be exceedingly slow. Indeed, it is to be feared, that many forget more than they learn. Is it desirable that Christians should, in this respect, be more assimilated to the angels in heaven? Then it is desirable that there should be a revival in their hearts.

3. Let them consider how much their growth in grace depends upon a revival. By growth in grace I mean an increasing conformity to Christ, in their temper and practice. Have they seen the odious nature of sin? Have they felt it to be vile and loathsome? Have they abhorred it in themselves, and longed to be delivered from it? Have they groaned under the pollutions of their own hearts, and earnestly desired to be thoroughly cleansed? Have they discovered the beauty and excellency of holiness, as set before them in the bright example of the Lord Jesus Christ? And do they desire to be more and more transformed into his image? A constant revival in their own hearts would greatly promote this work. The Christian graces by lively and vigorous exercise, would increase in strength. Habitual mortification of the flesh, with its affections and lusts, would weaken its influence. Self denial, often repeated, would become easy. Obedience to the precepts, and conformity to the example of Christ, would grow into habit.—Their conflicts with temptation would be less frequent; their victory more sure.

4. Let them consider how necessary is a revival, to keep them from falling into gross and scandalous sins. What security has the Christian when he has begun to backslide? What bounds can he set to himself when once he has begun to comply with temptation? How easy and how imperceptible is his progress, when once he has departed from the path of duty. Having ceased to struggle with the current, and committed his bark to the mercy of the tide, how swiftly is he borne downwards towards the gulf of perdition.—What multitudes of professors, in a time of declension, thus make shipwreck of their religious character, dishonor their Lord and Master, disgrace their Christian profession, grieve the hearts of their brethren, destroy their own hope, and plunge their souls in darkness and despair! And who that backslides from God, and sinks down into a state of stupidity and spiritual death, can promise himself exemption from any of these consequences? Nothing can secure him but a revival of religion in his heart, and a speedy return to God.

5. Let them consider how necessary is a revival in their own hearts, in order to prepare them for usefulness. No man can sustain a Christian character and live to himself. And no man who is a Christian at heart can desire to live to himself. The real Christian desires to live to God. He desires to be actively engaged in promoting his cause. He desires to be instrumental in spreading his gospel, and saving the souls of men. But the strength of this desire depends on the state of his heart. When his heart is cold, his desire to promote the cause of God will be feebly felt, perhaps too feebly to prompt him to any exertions. Or if he makes any exertions, they will probably be irresolute, ill directed, interrupted and ineffectual. In a stupid and backslidden state, he is not qualified to do much good, were he so disposed. He cannot plead the cause of God with sufficient earnestness, for he does not feel its importance. He cannot prevail upon the sinner to give an immediate attention to the concerns of his soul, for he has not a sense of its amazing value. He cannot commend to the conscience and the heart of others the excellence of the Christian life for he does not lead it himself. And were he qualified to do good, he would want the inclination. The consciousness of his own backslidings would stop his mouth. If he should attempt to reprove sin in others, he would expect the retort, "physician, heal thyself." Thus circumstanced, he feels compelled to be inactive, and he feels little inclination to be otherwise. It is well if he is not a block in the way of his more consistent brethren. But, Oh, how differently would he feel, should a revival take place in his heart.—How would he humble himself in the dust and ashes for his neglect of duty, and address himself to the work of his Lord and Master, like one alive from the dead.

6. Let them consider how necessary is a revival in their hearts, in order to prepare them for the sorrows and afflictions of life.—"Man is born unto trouble, as the sparks fly upwards." How numerous are the crosses and disappointments of this vale of tears. How often are our fondest hopes blasted, our highest expectations dashed with a stroke. How often do those things from which we had promised ourselves the highest happiness, inflict the deepest wounds. Who, that has experienced the storms of life, does not feel the need of support and consolation under them? The lively and vigorous exercise of the Christian graces would furnish that support and consolation. All else is "vanity and vexation of spirit."

7. Let them consider how necessary is a revival in their hearts in order to prepare them for the last trying scene of a death bed. To this we are all hastening. And when it comes, and we look back upon our past lives, what will there be then to comfort us in the review, but the good we have accomplished? And how very small will be the amount, unless we are more awake and active than we have been? How bitter, then, will be our regret, for all the time we have wasted in sloth and idleness? How cutting will be the reflection, that we have been as barren fig trees in the garden of our Lord? When we come to look into eternity, and see its awful realities in their true light, how will it fill us with shame and self reproach, that we have treated them with so much indifference. When we feel ourselves about to be called to the judgment seat, and consider what account we can render for all our mispent time and neglected opportunities—when we consider how little we have done for God, and for the souls of men, in comparison of what we might have done; and how little ev-

idence our lives afford of the sincer ity of our faith; shall we not trem ble with fearful apprehension, lest all our hopes should at last prove vain, and we should be thrust down to hell from the very gates of heav en? Would we make our death bed comfortable, and have the Chris tian's hope to support us, let us lead the Christian's life. Let us no long er sleep as do others, but watch and be sober

8 Let Christians consider how important is a revival in their hearts, in order to prepare them for the enjoyments and employments of heaven It is here that our prepa ration must be made for the joys of heaven It is here that our minds must be fitted for the employment of angels. If we ever reach the man sions of the blessed, we shall carry with us no preparation but that which we have made in this life. The manner in which every mo ment is spent will have influence upon our eternal state. Every ves sel of mercy will indeed be full, but they will be of different capacities, according to their formation here We are solemnly assured in the scriptures, that the reward of eve ry one shall be in proportion to his works. They that have done but little for God, shall indeed be re warded for that little; but "they that turn many to righteousness, "shall shine as the stars forever and ever." How important then, is eve ry moment! How fraught with re sults, which eternity alone can ena ble us to comprehend!

How important, then, to each in dividual, is a revival in his own heart And since we are so much under the influence of those around us, how important to each individual is a revival in the church to which he belongs.

## A PROSELYTING SPIRIT DAN GEROUS TO THE PROSPERI TY OF THE CHURCH.

The spirit of proselytism, which regards exclusively the interests of one denomination, and is concerned in bringing men to heaven in one way or not at all, and which disre gards the feelings and interests of other churches, is a principal of war. As human nature is constituted, there can be no peace among the churches of our Lord of different names, until it is frowned into non existence. *Mutual safety is indis pensable to peace and harmonious ac tion, among churches of different de nominations.* And with trumpet tongue, the providence of God is calling upon Christians of every de nomination, to cease from their lim ited views and selfish ends, and to unite in the conflict which is to a chieve the subjugation of the world to Christ. The mischiefs of this spirit have been great, and have been endured long enough to afford experimental evidence of its wick edness and folly. From the time the reformed churches commenced the sacramental controversy, the ref ormation received a check; and to this moment, the lines in nations, cities, towns and villages, are drawn in many instances between Papist and Protestant, as they were drawn at the reformation. And, now, for centuries, the resources of Protest ant churches have been exhausted in standing still, from the balance of each others action and reaction. While the world have been perish ing around them, they have been contending whether a small remnant of men should go to heaven precise ly in this, or some other way. It is time to cease from this limited en terprise. Jesus Christ has need of our harmonious exertion, and the world has need of it. Never can the world be emancipated, till those who love our Lord and the souls of men, are released by voluntary suf frage from the diversions, toils, and irritations of a war establishment. All the men on our various posts of observation, and all the soldiers in our armies of reserve must be poured upon the territories of the enemy, while we, without fear, and undefended, dwell safely side by side Too long have our alienations been the scoff of infidels, and made us the tools of designing and ambitious men; and withdrawn from the cause of Christ that influence upon socie ty, which it belongs to his religion to exert, and which kind feelings and harmonious action would not fail to produce And may God grant that this generation pass not away, be fore a delegation from all *christian denominations* shall assemble, to at tend the funeral of bigotry and here sy; and to lay them so deep in the same grave, that they shall not rise till the trumpet of the archangel shall call them to judgment, to an swer for their crimes, and to receive the punishment of their deeds

DR. BEECHER.

## THE REAL GENTLEMAN

Is the humble servant of the King of Kings, before whom he bows the knee in lowly reverence: he is the world's master, which he useth but not abuseth; he is in possession of himself, his own man, and not a slave to the devil and sin: in a con tented mind he takes his rest, and his recreation is to study the perfections of God, and to do his will is the bu siness of his life, and to walk daily in the law of the Lord is his exer cise and pleasure; he has God for his father; the Church for his moth er; the saints are his brethren and sisters; and the poor and needy are his friends, and to them he is a friend indeed. He lays up great stores against the time to come, and has a vast inheritance in heaven, where his heart now is; and there is also his mansion house not made with hands, which he expects to occupy in a very short time. Religion is the darling of his heart; loyalty and justice are his hand maids; de votion his domestic chaplain; charity his chamberlain; sobriety is his butler; temperance his cook; piety his favorite; and discretion the principal manager of his affairs.

His whole family is made of vir tues and graces, of which he is the proprietor, and which he daily em ploys in glorifying his Creator, and in doing good to mankind; he seeks honor, but it is the honor that com eth from God, and not from men, and hence it is, that, like *Jabez*, he is more honorable than others. This is the GENTLEMAN; the Real GENTLEMAN and will ever be accounted so, by all the best and wisest judges in heaven and earth

## THE TRULY HAPPY MAN

Was born in the city of Regenera tion, in the parish of Repentance un to Life.—He was educated at the school of Obedience, and lives now in Perseverance; he works at the trade of Diligence, notwithstanding he has a large estate in the county of Christian Contentment; and ma ny times does jobs of Self denial.

He wears the plain garb of Hu mility, and has a better suit to put on when he goes to court, called the robe of Christ's Righteousness; he often walks in the valley of Self abasement, and sometimes climbs the mountain of Spiritual minded ness; he breakfasts every morning upon Spiritual Prayer, and sups eve ry evening upon the same; he has meat to eat that the world knows not of, and his drink is the sincere milk of the word. Thus happy he lives, and happy he dies. Happy is he who has Gospel Submission in his will, due order in his affections, sound Peace in his conscience, sanctifying grace in his soul, true humili ty in his heart, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the life of such a person.

In order to attain which, pray fervently, believe firmly, wait pa tiently, work abundantly, live holi ly, die daily, watch your heart, guide your senses, redeem your time, love Christ, and long for glory.

## HAPPY DEATH.

JAMES FITHIAN, a little boy who was a Sabbath Scholar at New Castle, Delaware died on the 1st August, 1827 Although very young, he was the subject of serious im pressions for two years before his death—and these impressions were first made in the Sabbath School. A person who addressed the scholars, once related several anecdotes of little children, who lived and served the Saviour, and had died triumphant deaths—and of those al so who lived in sin and disobedi ence, and had come to a miserable and untimely end. James went home much affected, and told his mother, that he would never a gain be so wicked as to swear and tell lies, for the minister had said all such sinful children would be wretched for ever—but that he wanted to be good, and go to Heav en when he died." He was enabled to keep this good resolution. He was never known afterwards to use improper language was uniformly dutiful to his parents, and affection ate to his sister and brothers. The harmony in which he lived with them was remarkable; and his at tachment to an infant brother, who survived him but a few weeks, very uncommon He would forsake his play, or make any sacrifice, that he might rock his cradle or contribute to his amusement. His mother was sometimes exceedingly affected at his solemn conversations with her, on the subjects of death and heaven: these were frequent and favorite top ics with him. During his last ill ness, which was long and severe, he was truly patient. He would lie quiet any length of time in a scorch ing fever while his brother would read to him from the Bible, a Tract or Sunday School book He thought he should not live, and often spoke of meeting a little sister, who had gone before him, and (as he express ed himself,) resting with her in "Abraham's bosom." A few hours before the final struggle, his mother observed to him that he was going *to die*; he repeated, 'yes ma'am" She desired him to say something, and he immediately uttered the short but humble petition, "Lord have mercy on my little soul" A friend observed, 'but are you quite willing to leave your dear mother, brothers and sister?" "Yes, for I had rather go to Jesus," he replied; and after requesting his mother not to weep, "for he was going to heaven," he calmly fell asleep in death aged only six years and six months

*Youth's Friend.*

Our running accounts with the merchant, grocer, baker, butcher, shoemaker, tailor, blacksmith, and *printer*, are generally like our sins —more than we think them to be.

A tart temper never mellows with age, and a sharp tongue is the only edge tool that grows keener with constant use.

THE WESTERN
LUMINARY.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
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NOTICE.

Our subscribers in Danville, and its vicinity are informed that Capt. M G. Youce is authorised to receive subscriptions and act as agent for the Western Luminary.

We intended this week to have made some further remarks about "our own affairs," but on account of absence from home, must defer them until our next.

*Young gentlemen who are looking towards the Gospel Ministry!*—We solicit your attention to a few remarks designed for your benefit, on the 6th page of this day's paper.

REVIVAL IN VERSAILLES, KY.

During the progress of a Sacramental Meeting in Versailles, which commenced on Friday last and closed on yesterday, thirty seven persons made a profession of faith in the Lord Jesus Christ, and were added to the Presbyterian Church; and between thirty and forty others crowded the anxious seats, evincing deep concern about the salvation of their never-dying souls. We attended this meeting, and can truly say it was among the most solemn & interesting occasions of the kind that we have witnessed since the commencement of the revival in Kentucky.

*For the Western Luminary.*

BROTHERLY LOVE.

The Apostle Paul when writing to the Hebrews, exhorts them to cultivate and cherish brotherly love assuring them that many were the advantages of a proper discharge of this duty.

Brotherly love is a well regulated affection to our neighbors, and especially to the children of the most high God, influencing us to actions of kindness and affection to them. It prompts the tenderest sympathies of our nature, and implies a disposition to pity and relieve the distressed and afflicted.—1 Cor. xiii. It implies more than love to our *benefactors* and our *relations*, for men may love *such*, and yet be destitute of brotherly love. See Matt. v. 46. 47. "For if ye love them which love you, what reward have ye? do not the Publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Publicans so?" This law must flow from God as its source, and in its range includes all mankind. We are commanded by no less authority than that of the great God, to love our *enemies* and to pray for those who despitefully use and persecute us; and to do them good. Matt. v. 44. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you." If men acted universally upon this principle, all strife, malice, and evil speaking would at once cease, our world would be at peace, and every man would meet in the face of every other man, the countenance and feelings of a brother.

By love to our enemies we are not to understand, that we are to love their faults or countenance their evil actions; but to pity and forgive them. A good man cannot love an injury more than a bad man, but he can forgive it; and while he may censure in terms of marked severity, improper conduct he may feel the tenderest solicitude for the welfare and happiness of the individual. We should ever cultivate love to good men. This is according to the command of Christ. John xiii. 34. "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another." Gal. vi. 10. "All good men belong to the same family, have the same Father, are redeemed by the same Saviour, and are born of the same Spirit. Love to the friends of the Redeemer, is an evidence of our discipleship. John xiii. 35. "By this shall all men know that ye are my disciples, if ye have love one to another."

Brotherly love is productive of a rich variety of the most pleasing sensations and results most gloriously to the church, in preventing the many thousands of evils that would otherwise exist. 1 Cor. xiii. 13.—It is the end of the commandment. 1 Tim. i. 5. and the fulfilment of the whole law.—It resembles the feelings of the heavenly inhabitants; *it thinks no evil;* does not suspect or surmise evil, *but hopes all things* for the best: and when imperfections are discovered it endeavours to *cover* or *hide them*. *Charity covereth a multitude of sins.* It does not delight to spread abroad the little discrepancies that may exist between the followers of the Lamb, on metaphysical subjects, or non-essentials in religion; but it seeks peace and harmony with a meek and charitable spirit.—Brotherly love induces a disposition to bear each other's burden, and to aid each other. Gal. vi. 2. "Bear ye one another's burdens, and so fulfil the law of Christ."—It is accompanied with a forbearing and forgiving spirit. Col. iii. 13. "Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye."

Brotherly love is the cement which binds the church of God together, as his spiritual building; and is that which shall reign in heaven, when faith shall be changed into sight, and hope into full enjoyment.—Let every christian remember, that all malice, and all guile, and hypocricies, and envies, and all evil speakings are in direct violation of the principles and law of this love—and that the professor of religion who can indulge in these things, has not the spirit of that Master whom he professes to love, and whose spirit he professes to enjoy; for his spirit is meek, lowly and forgiving. *Now if any man have not the spirit of Christ, he is none of his.* If any professor of religion shall indulge in a hard malicious envious and unforgiving spirit he has not the spirit or temper of Christ; therefore he is none of Christ's—but is most assuredly in the gall of bitterness and bonds of iniquity—and is hereby exhorted to repent and do his first works over again.—If Christians loved one another as they should, the church would very soon become terrible as an army with banners. the enemies of the cross would speedily quail before the rising splendors of the approaching Redeemer, error would soon lose its chilling and deadening influence on our dark world, and we would shortly hear the voice of the army of the living God in its march, as the voice of a great multitude, and as the voice of many waters and as the voice of mighty thunderings saying Allelujah, Allelujah, the Lord God Omnipotent reigneth. Let us rejoice and be glad, for the marriage of the Lamb is come and his bride hath made herself ready.

H.

*For the Western Luminary.*

POSTURE IN PRAYER.

An Observer who has long been in the habit of paying attention to the order of God's house, and especially to the conduct of God's people when assembled for the purpose of public worship, would affectionately remind his friends of an indecorum which he has seen with some uneasiness creeping into our assemblies. When prayer is offered up either by the Minister, or by some other person, nothing is more common than to see one half and often almost the whole congregation sitting. To say the least of it, this is highly indecorous, and often leads to animal sloth. In case of old and infirm persons, the greatest allowance should be made. But it sometimes happens that the old are almost the only persons we see standing in the time of prayer.

We find no fault with our brethren of other denominations who are in the habit of kneeling during public prayer. The posture it must be granted is of but minor importance. But forms have their uses; and ought not lightly to be dispensed with. It is well known that in the Presbyterian Churches it has long been a custom to stand up when public prayer is made. The custom we think a good one. It cannot, in ordinary cases, be dispensed with without incurring more or less guilt. Nehemiah, 8. 5. "And Ezra opened the book in the sight of all the people;—and when he opened it all the people stood up: and Ezra blessed the Lord the great God.—9. 3. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers and they *stood up* in their place."

OBSERVER

TRACT DEPOSITORY IN DANVILLE.

MICHAEL G. YOUCE keeps constantly on hand a general assortment of TRACTS from the American Tract Society.

*From the Rochester Observer.*

INTERESTING FROM THE SANDWICH ISLANDS.

The conduct of many foreigners who visit the Sandwich Islands has become so outrageous as to demand exposure; and at no very distant period something in detail, relative to them, may be made known. The trials of the missionaries, mentioned in this letter are not the first of the kind they have experienced from men who bear the Christian name. They did not expect Satan would yield up his empire without a struggle but were surely mistaken in supposing the chief opposition to the Gospel would come from the natives of the country.

It is not surprising that men who have escaped from the restraints of civilized society should endeavor to thwart every effort to improve the morals of a nation: but it may by some be thought singular that the arguments they first employed should be similar to those urged by many in this country against what has been done to promote the observance of the Sabbath. Such, however, is the fact. When the chiefs at the Sandwich Islands, considering that prostitution had become an alarming evil, resolved to do all in their power to prevent it the foreigners, who had long lived in the unrestrained gratification of their lusts, were greatly agitated. they at once sounded the alarm—their liberties were in danger—and no doubt the priests were at the bottom of all this. It was too soon to begin such a reformation as that proposed—the people were not prepared for so strict a compliance with the Divine law—they would not be coerced—all attempts to suppress the evil would tend to increase it—when all the people became moral, then, and not till then, the vice could be suppressed.—As, however, the chiefs were men of too much sense to be diverted from their purpose by such arguments, threats and acts of violence were next resorted to. A partial exposure to the American public of the conduct of some of these men, produced the excitement mentioned in the letter of Mrs. B—. The lives of the missionaries had before been attempted, but as they enjoy the full confidence and affection of the chiefs and people, it would be no easy matter to assualt one of them without danger of punishment. It is to be hoped, therefore, that none of them will fall a sacrifice to the rage of ungodly men.

L.

*Lahaina, Maui Nov 5, 1828.*

MY MUCH LOVED FRIENDS—Could you look upon us, just at this time, your tender sympathies would be awakened and your prayers would be called forth to our gracious God, that under the shadow of his wings we might find safety and protection. It is as when a black storm rises, gathers darkens, and threatens destruction. We feel ourselves in trouble. The dear children of God pray for us—do they not? They may not know how to frame their petitions to our present circumstances; but does not the Holy Spirit lead them to plead the blessed promise with reference to this little portion of the flock in the wilderness, where the noise of the prowler is heard on every hand, "Lo I am with you, even unto the end!"

it is a day of prayer--Zion lifts up her supplicating voice It soothes my spirits Though not our voices, our hearts may join with hers The weakest the most unworthy of her children shall not be forgotten before her glorious King

Some of the severe trials which this mission has experienced have been given, in detail, to our Christian friends at home. An account of those felt at Lahaina, in the fall of 1825 from the wicked conduct of the riotous crew of the ship Daniel, countenanced as they were by their Captain, have been given, in detail to the Board, and by them made known to the public. The statements, in print have returned again to this land Wicked men are angry The same ship and Captain, with nearly thirty others, are now in port at Honolulu Vengeance is threatened on those who have dared thus to expose the dark deeds which have so long claimed concealment in this distant corner. Early yesterday (Sabbath morning) an express arrived by canoe from Oahu, to the chiefs in this place informing them of the agitated state of things there, and the avowed determination of Captain B joined by some other English whalers to sail shortly for Lahaina to punish the missionaries In case of any interference from the chiefs or people to protect them, the village is, without ceremony, to be fired upon A note from Mr. C the only one of our number at present on Oahu, gave in substance the same information In the course of the day a vessel arrived by which we had more particulars The whole deportment of the governor of this island, with his wife, the mother of the late queen, and the young princes and indeed all the chiefs, is exceedingly interesting, and did they know how to act, would be equally encouraging.--But the purport of the advice to them from the king and Boki reminds us of the divinely inspired admonition, "put not your trust in princes"

Perhaps you cannot well conceive that danger is seriously to be apprehended. We would that it were the noisy *words* of wrath alone, of which in the retrospect of our history, we had to speak But as you have before seen it is now not two weeks, since to loud and boisterous words of wrath, which fell upon our ears, succeeded the terrific sound of cannon balls flying over our heads. These were not acknowledge as aimed at the missionaries, nor were they threatened against them; but out of five one or two passed so in the range of the house as to leave it difficult to determine on which side of it they flew. * * * I will not here enter into particulars of this affair,—you will probably learn them in some other way. It was to us a serious night. We took up our five little ones and dear Mrs. R from her couch and retreated into the cellar. This retreat, however, afforded but little of the feeling of security, as the walls of the house were stone, so slightly constructed as to be easily demolished by cannon balls. A day or two after the firing, Mr. B and R. went back a little and brought with them, on their return, one ball. It weighed 9lb.

It was indeed a trying hour, but then, as in seasons of peril before, we experienced a gracious deliverance from harm What will be the result now we cannot say. But this we do know,--God's will respecting us, is good Oh to be always ready to say, from the heart, "Let thy will be done!"

Our calculation was to have embarked to day for Oahu. The Mission packet arrived here on Friday last, with Mr. Bishop and family from Kailua, to take in our family, and proceed to Honolulu The communion season of the little church here, had been previously appointed—several were to be propounded for admission and Mr and Mrs R were intending to dedicate their infant son by baptism These and other considerations, induced us to stop the vessel till the Sabbath were passed. We have been desirous, for two or three weeks past, to have the way clearly open for our return to the station at O which we left on the 10th of July in consequence of the debilitated state of my dear Mr B's health. We spent about two months on the slope of one of the mountains of Hawaii Duty seemed to demand our stay here, for a little season on our return.

The intelligence which was received yesterday with the dawn of the Sabbath has changed our plans for the present The sweet exercises of the holy day which we had anticipated, were not materially interrupted To day we have been seeking direction in our way. We have endeavored to look steadily at the dark threatening cloud--to humble ourselves before God, and with united voice present our supplication before him. Many things conspire to render it a serious period in the history of this mission It appears as if the enemy of souls thought it no light thing that his kingdom here was disturbed You are already aware of the nature of the contest Oh, it is a precious tho't that we know whose the final victory will be! It buoys up the soul. Our Divine Master has not assured us that we his frail unworthy servants shall not fall this we are to leave with him. If we are his, we shall not fall without his gracious eye upon us Were we to hear your voice now, would it not be reminding us that Zion's foundations shall never be shaken—that the blessed work of turning men from darkness to Jesus the true light, is begun--that it shall be carried on, till to him every knee shall bow, and every tongue confess.

*Tuesday evening* 6 Mr. and Mrs. Bishop sailed this afternoon for Oahu. We remain. We could not see our duty clear in leaving now. In case of trouble here, mutual counsel and support may be of some avail. Mrs. R suffers much at present, from nervous irritability. Should the threatened storm arrive, we could wish her, if possible, in some other place.

*Thursday evening* 8 Most of this day has been spent in consultation, endeavoring to ascertain what in God's holy providence, is required of us--whether we are called to go together to Oahu--or whether one or both families were to remain here--whether to remain here--whether to remain quietly making no particular provision for our safety in case of an attack, or whether to request of the chiefs some aid and flee with our little ones, into the interior of the island. No light has appeared to mark distinctly any course The result of our deliberations, as the day drew to a close, seemed to be to impress still more deeply on our minds the weight of our perplexities--the need we have of more light to direct our way, and of our absolute dependence on our Divine Leader for guidance support and protection. We took our tea, put our little ones to sleep and sought again to come before our gracious Master. There were but us four; but if met in his name how exceedingly great and precious his promise! We sung from the Village Hymns, "Give to the winds thy fears." &c then read the 27th Psalm, knelt down and sought to commit ourselves and our work into his holy hands. We sung again "God moves in a mysterous way" and once more presented our supplications before him It has been a sweet season *Oh, may my lot be with Jesus' little flock, in life and in death!*

*Saturday* 10. I did not mention in the above date, the arrival of three schooners, the day before, from Oahu. They were sent by Kaahumanu inviting all the high chiefs of the windard islands to attend a general council at Honolulu. One vessel was bound for Hawaii, and has proceeded on her way It is expected she will return in the course of next week with the Hawaiian chiefs Those from this place are expected to sail immediately after the Sabbath. Kaahumanu's invitation extended also to Mr Richards She had been for some time, daily expecting our return It was this new turn of affairs which gave rise to some of the questions upon which we deliberated on Thursday We conclude to go--sail on Monday. Will a covenant God direct our steps. Oh do Christians continue to bear us and this dear people, on their hearts, in the favored hour of supplicating with God.

*Honolulu Dec.* 18. You will feel desirous my dear friends, to have the history of the little period between this and my last date, at Lahaina. But it is hardly possible for me to give it to you now--not even briefly. I must call upon you, however to praise God for his loving kindness--it is great towards us We have been carried through one interesting scene and another, and are still the monuments of his kind and merciful care: Almost all the chiefs of the nation have been assembled here. Some good has been done by it we hope. You will see accounts of this period or I would exert myself difficult as it is for me, to give you some particulars. The dark clouds have been, for a little time past, gradually breaking away—the sea still remains rough. What would my feeble spirit once have done even in anticipation of the passing scenes of the present day! 'tis God that gives me strength.

I remain dear friends yours affectionately, S. M BINGHAM.

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*For the Western Luminary.*

OBITUARY.

ALMIRA B BLAIN was taken with the fever on the 13th February, 1843. In the first of her illness, and indeed for some years previous her mind had been somewhat impressed with the importance and necessity of religion From the commencement of her disease, her mind seemed to be much engaged, and her countenance was indicative of much reflection and great concern for her situation. She complained often of her hardness of heart, and the wandering of her mind, often said how hard it was to withdraw it from the things of this world. Remaining in this situation for some days, though much engaged, her hope and evidences seemed to increase, until she became humble and prostrated herself at the foot of the cross and implored the Lord for his mercy, at which time these words crossed her mind, "Fear not for thy name is written in the book of life" Then she said a strain of joy ran through her soul. She then shouted and praised the Lord with an earnestness that is rarely seen. She immediately called for her husband O she said, I have good news to tell you—the Lord has pardoned my sins. She entreated him very earnestly to seek the Lord and prepare to meet her in glory. She continued in this happy frame of mind for several days. Many friends visited her during this time, and the first thing she had to tell them was, that she had found the Lord precious to her soul, relying implicitly upon his divine promises, and casting all her hopes upon him, with consciousness of ultimately realizing ineffable bliss. Remaining in this happy situation of mind, praising the Lord, she received still greater manifestations of his love on Sabbath morning previous to her departure She viewed her departure as near at hand --She then expressed herself, there was nothing that bound her here but her husband and little infant. She then expressed herself to a friend, I am going home; and hope to meet you there; then shouted Glory to God he is precious to my soul! She then asked for her little babe, which was given to her. She kissed it, calling it a little angel, pressed it to her bosom, and committed it into the hands of God She then seemed for a short time to be much engaged turning her eyes to a friend she said she was standing upon a firm foundation. Observing to another, "O death, where is thy sting! O grave, where is thy victory!" Some of her friends leaving her she called for them to come to her bed side. She then exhorted them to seek the Lord whilst he might be found, and then expressing her confidence in the Lord, said that her hope was firmly fixed. A friend observed, "You believe your name is written in the Lamb's book of life" She replied, "O yes, and sealed with his precious blood." She then said, "Is it not consoling to a dying mortal to be able to give up father, mother, sisters, brothers husband and child, all for the sake of the Lord!" She expired on the 16th April last at half past eight o'clock A M in the 27th year of her age, leaving an infant seven months old.

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DIED—On Monday last, Rev JOHN FARLAND pastor of the Presbyterian Church in Paris, Ky

*From the New York Observer*

## THE SABBATH.

At a time when the shafts of infidelity are aimed so malignantly at the Christian Sabbath, it may be useful to review, very briefly, some of the arguments in proof of its Divine authority, perpetuity, and change from the seventh day of the week to the first. In doing this, we shall make free use of such works as happen to be within our reach, among which we acknowledge our particular indebtedness to Dwight's Theology, Willison on the Sabbath, and Jay's prize Essay.

The first mention of the Sabbath in the Word of Inspiration, occurs in Gen. ii. 2, 3. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work, which God created and made." No little child, or other unbiased mind, ever read this passage, we presume, without seeing in it the Divine appointment of the Christian Sabbath. Neither can it be supposed that any believer in the truth of Revelation (either real or pretended) would have hesitated a moment as to its import, were it not that by admitting the natural interpretation, he would also be compelled to admit the binding nature of the institution upon all mankind. What then is the subterfuge to which such persons resort? Why this: that the blessings and sanctification of the day did not commence till some 2500 years afterwards, when the Commandments were uttered upon Mount Sinai; and that Moses only relates the fact here by way of anticipation. An ample refutation of this unnatural theory is found in the Fourth Commandment itself; where it is said, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord *blessed* the Sabbath day, and *hallowed* it." Here we have the direct testimony of Scripture that the Sabbath was blessed and hallowed prior to the giving of the Commandments on Mount Sinai; indeed it is referred immediately back to the work of creation. The very manner in which the Command is introduced, is further evidence of the same thing: "*Remember* the Sabbath day:" which implies that it was already known. Add to this, the occasional allusions which are made to the day, even in the very brief account which the Scripture contains of the early history of man. In Gen iv. 3, 4, we read that "In process of time, [or "at the end of days," as it might equally well be rendered,] Cain and Abel brought offerings unto the Lord. Noah observed the revolution of seven days in sending out his dove, to ascertain if the waters were dried up from the earth. The term "week," and "sixth day" and "seventh day" of the week, occur frequently in the early Mosaic history: and the same division of time, together with a marked distinction in favor of the seventh day, appears, so long ago as history carries us back, to have been universal among all nations. Hesiod, who lived about 1000 years before Christ, says, "The seventh day is holy." Josephus says, "No city of Greeks or barbarians can be found, which does not acknowledge a seventh day's rest from labor." Philo says, "The seventh day is a festival to every nation." Other testimonies to the same effect might be quoted in great numbers. The question then arises, whence this arbitrary division of time—this honoring of the seventh day—even among nations who had no connexion with the Jews, if it were not handed down by tradition from Adam to Noah, and through him to his various descendants. But if it should still be asked why there is no explicit mention of the Sabbath till the time of Moses, we ask in return, why, for 500 years *succeeding* the time of Moses, the history of which is much more full, and includes the life of Joshua and the Judges, we find no explicit mention of the same institution.

It is worthy of remark, however, that the silence of the Scriptures on this point, does not extend to the period of giving the law on Mount Sinai; as may be seen in Exodus xvi, 22–26, where we read, "This is that which the Lord hath said, To morrow is the rest of the holy Sabbath..... To day is a Sabbath unto the Lord: to day ye shall not find it [manna] in the field. Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none." The conjecture of Paley that the Sabbath was instituted at this time Dr. Dwight has clearly shown to be without foundation. Vol. 3, pp. 246–9.

We ask now, concerning what other institution, commandment or duty, can stronger evidence be found of its divine appointment and binding obligation previous to the giving of the law on Mount Sinai?

Fourteen hundred and ninety one years before the coming of Christ the statutes which God had given at different times to his children, were proclaimed in a new & imposing form from the top of Mount Sinai, amidst thunderings & lightnings, & the noise of the trumpet, and terrible majesty. Then the decree concerning the Sabbath was written by the finger of Jehovah on a table of stone, as an image of its durability and solemn import. It was placed in the midst of the others, as in no way inferior to any of them, and in the first table, as involving more especially our duties to the Supreme Being. And what God hath joined together, let not man put asunder.

All the Ten Commandments are in their nature binding upon every soul of man;—with such exceptions only, as the Commandments themselves imply. For example, the injunction to "Honor thy father and thy mother," is of course limited to children, &c. But with these exceptions, there is no limitation or reserve. The Ten Commandments are purely *moral;* and as applicable to Gentiles as to Jews. There is much reason why the former should have stated intervals of rest from their toil,—should commemorate the wisdom and goodness of God in the work of creation,—should have a special season for making their peace with God and increasing in holiness,—as there is for the latter.

If it were intended to abolish a Commandment proclaimed with such amazing grandeur as either of these, is it not reasonable to suppose that some intimation of the kind would have been given by the great Lawgiver? But instead of this we hear it declared by the Saviour himself, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Our Saviour immediately proceeds to expound several of the Ten Commandments,—from which it is evident that in the last passage quoted, he had more particular reference to them. In another place he tells a young man, "Thou knowest *the* commandments;" (some of which he goes on to repeat,) without even intimating that any of them ever had been, or ever would be, repealed.

St. Paul, in his epistle to the Ephesians, vi. 1–3, having recited the Fifth Commandment, says, "This is the first Commandment with promise;" i. e. containing a promise.—Now, as God had given many commandments with promises, to Noah, Abraham, Jacob, Moses, and others, it is plain that the Apostle considered the Decalogue as comprising pre eminently *the* Commandments of God. In another place, Rom. xiii, 9, after repeating five of the Commandments contained in the Second Table, he adds, "And if there be any other commandment, it is briefly comprehended in this saying; namely, Thou shalt love thy neighbor as thyself." Here is further proof of the same thing.

The limits of a newspaper do not permit us to go much into detail; but we may ask, in view of what has been said, if it is not evident—

1. That the Sabbath was Divinely instituted on the first day which beheld the fair and perfect creation; and, consequently, that its claims are equally binding upon all mankind.

2. That its observance being so expressly enjoined from the "Mount that burned with fire,"—its being miraculously written on a table of stone, and preserved by Divine command in the sacred Ark, over which hovered the cherubim of glory and the visible presence of Jehovah,—mark it as an institution of peculiar sanctity. It is the only institution which God has honored with a place in the Decalogue.

3. That for both these reasons, and others connected with them, all who pretend to regard the commands of Jehovah whether professors of religion or not, should consider themselves sacredly bound to promote its observance, both by their example and influence.

4. That church members, openly guilty of its violation, should be made subjects of discipline, as much as for the violation of any other of the Ten Commandments.

In our next we purpose to review the evidence in proof of a change from the *seventh* day of the week to the *first*.

## TO YOUNG GENTLEMEN

*Who are turning their attention towards the Ministry.*

BRETHREN—I wish to address you on a subject of great importance to yourselves and the church of Christ. I have witnessed with pain, as I doubt not others have, that many candidates for this sacred office, in the very commencement of their preparatory studies, entangled and embarrassed themselves with matrimonial engagements. It is to warn those who have not thus burdened themselves and the church against this course, that I have now taken my pen. Permit me then affectionately to present to your consideration the following reasons:

1. The young lady whom you address may at this time be every way your equal, both in mind and education; but by the time you shall have finished your studies, she may be every way your inferior. The result will be, either that you will be disgusted with her ignorance, and therefore be unwilling to unite your destinies with her, or you will feel her incompetency to the duties of a clergyman's wife, and therefore be unwilling to elevate her to a situation in which these duties will necessarily devolve upon her. In

either case, you will make an effort to release yourself from the contract. Depend upon it, my young friends, such will be the dilemma into which many of you will be thrown, if you thus early form a connexion of this nature. The result will be, that you will violate your engagements, disappoint the hopes and destroy the happiness of an innocent female, and bring reproach upon the cause of Christ. Or if you should fulfil your engagements, you will be bound to a woman whom you have ceased to respect, with whom you can have but little intelligent sympathy, and who will forever subject you to mortification among your people and friends. Remember that by improvement of the mind you raise yourself necessarily to the more polished circles of society. You must go where you will find kindred spirits, and they are to be found among those whose intellects are cultivated. And do not forget, also, that where you go, your wife must go also. You are no longer twain, but *one flesh*. Now, if you do not wish to subject yourself to all these evils, I beseech you pause well before you involve yourselves in an engagement of this solemn nature.—The reproach of breaking such engagements is too frequently and too justly cast upon young ministers.—Wait, then, until you have finished your course, before you select the companion of your future cares and labors. You will be better qualified then to judge of the necessary qualifications of a minister's wife.

2. An engagement of this nature will be too great a tax upon your purse and upon your time. In the course of several years, your correspondence will necessarily levy a considerable tax upon your funds, and theological students have usually nothing to spare. Besides, this will, of course, encroach upon the time you ought to be spending in preparation for this important office.—Your correspondence must be punctual, and your letters necessarily not short. Then, the visits you will have to make to your friend: these will consume your money, and your time also. Were you perfectly disengaged, you might spend your vacations nearer to your place of study. Now, add to all these evils the almost necessary disaffection towards study arising from supreme love to another object; the cares and anxieties which such a relation begets; the hours spent in thinking about the object of your love; and you cannot but perceive that such an engagement will do much to interrupt your studies, and thereby injure your future usefulness. How many young men are there who thus perplex themselves and make sad the hearts of their patrons and the church.—Anxious to confirm the new relation, they finish their studies hastily, get married prematurely, obtain a license, and rush into the ministry without sufficient preparation. Let me then urge you to take heed to yourselves.

But 3. We will admit, if you please, that you pass through your preparatory course without suffering much loss in this respect. Still, new trials await you. The cause of Christ requires missionaries. The fields are white to harvest. The Macedonian cry is heard from heathen lands;—and our Western States are presenting their powerful claims upon your services. Will you go? "No," you say, "I cannot. 'I have married a wife, and cannot come.'—She is unwilling to be a missionary, and cannot go to foreign lands. Her parents and family will not consent to spare their daughter for this purpose. I should be pleased to go, but cannot break my engagement with her." But will you go among our Western brethren, and preach to the lost sheep of your own people who are dying for lack of vision? The Home Missionary Society wishes your services, and has now to curtail its operations for lack of laborers. "No, the salary I should receive will not support myself and a wife. Besides this, her constitution is not able to bear the hardships of such a life. She has been educated delicately, and her health is far from being firm. Besides, her friends are unwilling to have her go so far from home." Now, what is the consequence of all this? Why, we find many of these young men moving in a circle of which the village in which their intended resides is the centre, and the radius of which is not more than 20 or 30 miles. They are continually looking out for a vacancy where they can secure a complete support for a family.—Their ears are necessarily closed to the cry of perishing thousands.—They dare not go to the destitute, for fear they shall lose some opportunity to supply a congregation adequate to their support; and thus they are either idle and waiting upon their friend, or beating over the country to find a home for her.—These characters are by far too common in our day;—and they are alike the reproach of the ministry, and the shame of their friends.

Now, brethren, it appears to me that the glory of God, the salvation of sinners, and the claims of Zion ought to urge you to self denial, if this be self denial. Remember that you have devoted yourselves to Christ and his cause. Many of you are the Beneficiaries of the church. You have consecrated yourselves to her service; and honesty, as well as piety, calls loudly upon you not to consume your time or your money unnecessarily. You should be as free as air at the end of your course, prepared to go to any place, where the glory of God and the good of souls seem to direct. This I know, my young friends, you can attain. Resist the first risings of desire for an engagement of this nature, by saying, "I am not my own." "The love of Christ constraineth me not to live unto myself but unto him that died for me and rose again." Keep before your mind the office you seek, and the claims of the church; and for Jesus' sake do not involve yourselves by making engagements which will expose you to the dangers I have pointed out. Your brother, SENEX [*Ib.*

## THE FOURTH OF JULY A NATIONAL THANKSGIVING DAY.

*Messrs Morse & Hallock*—I have long been in the practice of celebrating our Independence day according to the usual custom of the country—have listened to an oration and martial music, have taken my wine and cried "hurrah for liberty." A conviction has for several years been growing in my mind, that this was not all right. Finding that the Rev. Mr. C. was to deliver a discourse in his church I went *this year* and heard him. I was satisfied. He made me feel more than I have ever felt before, the *real* blessings of liberty, and he ascribed them to the right source. At the close of the exercises a collection was taken up, in aid of the Colonization Society, and properly, for we all felt the evils of slavery as well as the blessings of liberty. We gave our money cheerfully. While listening to the reverend speaker, a thought occured to me which I beg leave to throw out for the consideration of the wise and good. It is this, That the Fourth of July be set apart forever as a *National Thanksgiving Day*.

In many of our States we have now a day of thanksgiving. Why not hold it on the day referred to?

Let our churches then be opened, and a serious discourse delivered in each, either by a clergyman or sober layman, and the effects will be incalculably important. How much revelry and inebriety would be avoided! How much more rational joy obtained! How much more secure would be our liberties! How much more pleasing to the Great Giver of blessings!—Will not our pastors, and good men and patriots, think of this subject? SEVENTY SIX [*Ib.*

## THE DRUNKARD IS CAST OFF

It was nearly five o'clock when I reached the Pier at Albany. The broad flag of the steam-boat was floating in the breeze, and passengers were pressing on board. The signal for starting was given. A few were pushing through the crowd of spectators. Among the rest, a man of decent appearance and in good apparel, crowded to the plank, and staggered upon the deck. He was half drunk and ordered to leave the boat, and immediately helped off by two men. He begged hard for a passage to New-York, offering money. It was all in vain—he was drunk, and should not go.

I stood by the gang way. He reached me a small roll of bank bills, saying "I will give you *fifty dollars*, if you will take me to New-York." I refused, telling him to put his money in his pocket. He still persisted, and stretched out his hand with the money as the boat slowly moved from the dock. He was held from falling by strangers, to whom he still offered his money for a passage. The boat moved swiftly down the stream, and I saw no more of him. Probably he reached some resting place, till waking from his happy dream he found himself *moneyless*.

The scene made a deep impression on my mind, I thought:

1. The drunkard is despised and his company rejected, even by temperate drinkers. He is welcome only in the grocery or dram-shop, and by those made delirious with the poisonous draught.

2. The drunkard destroys his property. In his derangement he offers all his money to strangers for trifles. Perhaps he has a wife and children in want and distress. Perhaps for want of this very money his goods may be seized, and his estate ruined forever.

3. The drunkard is rendered incapable of examing truth, consequently cannot know the word of God. His senses are blunted—his affections are destroyed—his mind is deranged—he renders his life a scene of sinking brutality; at last he may wish for a conveyance to the heavenly world, and offer all that he has for the favor. But alas! he is deranged—he offers to, he knows not whom—he is rejected, and his *soul cast off forever*. VIATOR [*Ib.*

## CURE FOR DYSENTERY.

It is probably not so generally known as it should be, that *boiled milk*, thickened with flour, and taken in the first stages of *dysentery* is in all common cases an invaluable remedy. Boiled milk without flour is too harsh.

The experience of years, in a large family in this city, has proved the above a valuable and speedy remedy for this life destroying disease.

*New York 6th mo.* 1828. [*Ib.*

Genius is a spark that adulation too often puffs out; emulation can only kindle it into a flame.

## Poetry.

*For the Western Luminary.*

### ANXIOUS SONG.

No more let pride's wild pulses beat!
All sensual longings cease!
And rally to the anxious seat,
To meet the Prince of Peace.

Our youth is but a golden ray,
From the great source of light;
Our life is but a stormy day,
Which ends in death's cold night.

Then hasten to the anxious seat,
Whilst time is left to pray;
Devoutly fall at Jesus feet,
He'll wash your sins away.

Relentless death, with steady pace,
Treads on each tender tie;
Already in his cold embrace,
Our dearest kindred lie.

Ye old, ye young, ye poor, ye great
Come form one choral throng:
Come gather round the anxious seat,
And join the anxious song.

Ye're standing on a crumbling steep!
A fiery gulph below!
Where devils howl and sinners weep,
In unremitted woe

Then fly! Oh fly! those wild alarms,
The saints cry out, retreat!
Take refuge in your Saviour's arms,
He's at the anxious seat.

*From the Visitor & Telegraph.*

### WOODS ON INFANT BAPTISM

In our remarks on Infant Baptism, we have noticed the appearance of Dr. Woods late work and spoken of the spirit in which it is written. This book has been passing very rapidly from one trial to another, through the ordeal of criticism, and is highly commended, we observe, for its truly christian character, even by its opponents, although they appear to be writhing under the force of truth and the weight of argument which it exhibits before them. Now this is as it should be; let religious discussions be conducted in this way, and they will undoubtedly accelerate the progress of truth and bring no dishonour upon religion.

The Editor of the Columbian Star (a Baptist paper) remarks that "this book is written throughout with perfect moderation, with christian deference to the feelings and opinions of his opponents, with as much fairness, as the defence of an impotent cause would possibly allow, and with more concessions to the truth than we ordinarily find in similar discussions. He was brought up, he informs us, with prepossessions favorable to the Anti-pedobaptists; and we understand that the Rev. Abel Woods, the amiable Baptist minister at Essex, N. Y. is the doctor's brother, and Professor Woods of Bruns University, his nephew. It becomes us in return to admit, that he evinces a conscientious belief in the right of infants to Baptism, and that he has made an abler vindication of his belief, than any of his co-temporaries. We are glad to see such a sample of religious controversy, divested at once of the shallow arts of quibbling and the keen edge of acrimonious invective." Thus far the Star.

The Christian Watchman (another Baptist paper published in Boston,) says "As an humble individual I give it as my opinion that the book will essentially injure the cause of Pedobaptism, and that the doctor himself will receive no accession of praise in the churches, for his well intended but ineffectual effort to prop a sinking cause." And after selecting eight or ten single periods, wresting them from the order and connexion in which they stand in the arguments, exhibiting them separately, so as to favor, *apparently* his own views he adds; "With all the sincerity, learning, and piety, which these Lectures contain, they discover a desire to support and prove, what prejudice, and custom and official associations have long fixed in the mind!!"

But we have not time to review the criticisms of others, nor can we in a few words give any thing like a full account of the work before us. We copy some of the positions which the doctor defends, merely to introduce the work to the reader, who will be sensible that the force of these positions cannot be estimated without viewing them in their connexion with his illustrations.—And;

1. "The want of an express positive command of scripture, that infants should be baptised is not to be considered as a valid objection against infant baptism.' If it were an objection —a like objection might be urged against the Christian Sabbath. Female communion at the Lord's table and other positive institutions, the observance of which is not enjoined by an express command in the New Testament, but is required by the genius of the religion to which they belong. The doctor remarks that there is a special reason why we should not expect a positive command to baptize children, and the reason is, that— "a religious rite of long standing, and intended for the same general purposes with baptism had, by express appointment of God been uniformly applied to infant children." This rite which was not a part of the ceremonial law, introduced by Moses, but enjoined upon Abraham, the Father of believers, with whom the gospel covenant was formed, corresponded with the relation between parents and children and had long been observed in the church; and baptism for which this rite was changed, evidently corresponds with the same relation, and recognizes the interesting relation which both sustain to the Great Head of the Church.

2. The doctor's second argument is, "that the relation between parents and children was actually marked by a divinely appointed and significant rite, through the Patriarchal and Mosaic economy." This rite, instituted in the family of Abraham, was the seal of God's covenant with him, which was unalterable: all that believe in Christ come under that covenant; hence the covenant of which circumcision was appointed to be the seal, was *spiritual, gracious immutable*

He now comes to baptism, which is a sign of discipleship to Christ, and also a seal of God's covenant with believers. And here he remarks that the Christian religion was evidently founded on the Old Testament Scriptures, and was a continuation of the religion there taught." This he illustrates by a reference to the words of Christ and his Apostles; and this fact shows that there was no occasion for a *new* command to observe the Sabbath, or to mark the relation between parents and their children. There is the same reason for the Sabbath under the Christian dispensation as under the Jewish. The institution rests on the essential principles of our moral nature. The same may be said of the institution which marks the relation of parents to their children. The *outward form* in both cases was changed by divine authority at the commencement of the Christian dispensation, but this change of *form* did not abolish these institutions, or do away the reasons for their observance;—for these reasons, the relations on which they rest *are immutable*.

Our author's next position is "that we cannot certainly conclude that our Saviour did not give his Apostles specific instructions on this or any other subject, merely because they are not preserved in the records of the New Testament." After some remarks in proof of this, he proceeds to an argument resting directly on the inspired records; his position is, that *the Scriptures of the New Testament understood according to just rules of interpretation imply that the children of believers are to be baptized*." In defending this, he introduces a rule of interpretation of the highest importance in studying the Scriptures viz that "we put ourselves as far as may be, in the place of those who gave instruction, and of those who received it." Let the reader imagine himself in Judea, among a people who recognised the relation between parents and children in all their institutions and laws, both civil and religious —a people who had for many ages received infants into the church of God by a solemn religious rite—a people who would relinquish no religious observance transmitted to them from their fathers without a struggle—let the reader consider the strength of their early associations and view their whole character, and then judge, if he can, what would have been the feelings of the first christian churches, composed principally of Jews had they been told that their infant children were no longer to receive the sign of membership and the seal of the covenant! We venture to infer that their tenacious adherence to rites of this nature would not have suffered them to yield up what they regarded as a great privilege to silence—without an effort to retain it.—*To be continued.*

*From the New Hampshire Observer.*

### SUDDEN CONVERSION

It is extremely interesting to compare the manner in which the Holy Spirit is pleased to operate upon the minds of men at the present day, with the conversions in the early history of our country. Many of our oldest church-members can recollect the time, when it was a very strange thing to hear of the conviction and conversion of a sinner. In some parts of the land unusual seriousness of an individual would be the subject of conversation in all the neighbouring towns for many months. Christians would make the individual the subject of their long continued inquiries and prayers; and when after a protracted season of gloom and anxiety, it was told that he had been born of the Spirit, a thrill of joy would go round the little neighbourhood like that which animates the bosoms of the blest.

But at the present day it is comparatively unusual, that the period between the conviction and the conversion of a sinner is of any great length. This circumstance, together with the frequency and the power of revivals at the present time, seem to indicate the rapid advancement of that glorious period when "a nation shall be born in a day.

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SLOTHFUL CHRISTIANS.—Too many Christians have been contented to leave the world as they found it. Satisfied with doing it no hurt, and shrinking from the toils and dangers of innovators, they have hugged their ease and gone down to the grave, leaving all the earth unenriched except six feet by three.—There still are drones who lounge on earth and cumber the ground; who eat up the substance of the earth and make no returns; who draw much from the labors and improvements of others, and pay nothing back. *Dr Griffin.*

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RETORT COURTEOUS.—A few years since, a young clergyman well known in this region whose zeal was something like that of Jehu when on a journey to the east, was in company with the venerable and pious Dr. Lathrop, and when, as he supposed, a proper opportunity presented for manifesting his peculiar attachment to his master's cause, he very abruptly said to the good Dr. "*Well, old man have you got any religion?*" The Dr. cast a very tender and compassionate look and replied, "young man, *I have no religion to boast of.*" *Rochester Obs.*

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EMPLOYMENT OF TIME.—The hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the one is long, because he does not know what to do with it. So is that of the other, because he distinguishes every moment of it with useful or amusing thoughts—or, in other words because the one is always wishing it away, and the other always enjoying it.—*Addison.*

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Christian, hath not God taught thee, by his word and spirit, how to read the short-hand of his providence? Dost thou not know that the saint's afflictions stand for blessings? *Gurnall.*